people meet again after a long absence. They stand face to face and after shaking hands start talking while, at the same time, patting each other from head to knee. When the Japanese came to the *Basho*, Ezo would be waiting for them and after *Umusha* would start to trade. This is described in the *Tōyu Zakki:* "The Ezo, upon arrival in port of the vessel, would, when the men from Matsumae landed, pat their shoulders or even embrace them to show their feelings." *Omusha* gradually changed into a formality. The change is seen in the *Watarishima Hikki:*

> When the first vessel arrived from the mainland in the spring, there were inquiries and rejoicings about each other's health. After a brief greeting many instructions were given to the natives such as "work hard during the fishing season," "do not make trouble with nearby villages but live in peace with them," "when a ship is in distress lend all the aid you can and never take advantage of the situation to steal." "Then two cups of sake were offered to each Ezo together with pipe and tobacco."

According to this, the gifts were one sided. But when an official was on board the Ezo also presented a gift. The *Ezo no Shima Bumi* [A Journey to Ezo] has a passage on *Omusha* at Kunashiri Island written in 1801, "Gifts from the lord were sacks of rice, sake, yeast, and tobacco. The Ezo offered eagle feathers, *Eburiko* [*fomes officinalis* Fr.] and *Ikema* [*cyanchum caudatem maxim*, swallowort]. Thus, it became a duty of the trade supervisor to collect eagle feathers, animal skins, and Santan products which the Ezo offered in *Omusha.*"

As the products of Ezo increased in variety and quantity and as the Japanese stayed longer in Ezo an added custom came to be practiced. This was *"Uetotsukobaku"* or *"Sharanpa"*—a kind of ceremony of closing the trade. *"Uettukopak"* meant to "bid goodby" and *"Sharanpa"* is from the Japanese *"Saraba"* both having the meaning of leave taking. It is described in *Watarishima Hikki* as follows:

> In autumn when all activities in the mountains and the sea come to an end the merchants, before returning to the mainland, give instructions to the Ezo to repair the nets and boats during the winter and to store goods until spring. After that sake is served to the Ezo, including the women and children, and everyone drinks and sings to their hearts' content.

And since these two ceremonies marked respectively the beginning and the end of the trade, it was customary to "check with each native the excesses and shortages in his account so that further arrangements could be made." The *Watarishima Hikki* says that *Omusha* became an autumn event held after the trade was over. "The Ezo in general did not keep count of the days and months and were little concerned by the passage of time. There were some who would drink all day and be in bed for the next three days and at times as much as ten day would be wasted, which was very inconvenient for the Japanese." As the years went by the Ezo became familiar with instructions and since there

2: Batchelor M-5 (1877-1924) 1927
AB6 Ainu AB6

539 628 fore, I am killed by you, my young brother will come and avenge my death, and then you will live no longer. So be careful."

"I then made a slash at the evil creature; he returned the blow and I swooned. Whether the swoon lasted for a long time or a short one, I am unable to to say. But when I opened my eyes I found my right hand stretched out above me striking hither and thither, vehemently, with the sword. With my left hand I had laid hold on the grass and was tearing it up by the roots. Any way, when I came to myself, I found myself wondering who Samatuye could be and why he was so called. I thought that name was given to frighten me, perhaps. But, I said to myself, 'I must certainly go off and pay him a visit at his own home, for unless I do so I shall be laughed at when I return to my village, and feel humiliated.' I therefore searched about till I found the track by which this great army had come. I got on the path and passed through many villages, great and small. For three days and three nights, six in all, did I travel along till I arrived at the seashore.*

"Here I saw a very high mountain whose summit reached to the skies and on the top of which there stood a most beautiful house. It was encircled above with a great cloud as of fog. I came down from above and landed near it. Then, walking carefully and without noise, I came to the door, where I stood peeping in and listening. I saw something which looked like a little man sitting cross-legged at the head of the fireplace, staring into the embers; and there was also what appeared to me to be a very little woman sitting on the left hand side of the hearth. The beauty of this little woman equalled that of my younger sister. Now the man spoke, saying,

801 805 *Six being the perfect number in Ainu, "six days in all" means "for a very long time."

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

extent, discuss and combine. The Ainu memory is a perfect blank in certain respects, as with arithmetic, science, mechanics, reading, writing, drawing, and delineating maps; while in other directions it seems to be fairly keen, as in hunting, fishing, tracking, and acquiring languages up to a certain point. This last faculty is noticeable in nearly all the lowest races, as the Australian aborigines, the Tasmanian natives (now extinct), the Tierra del Fuegians, &c. The Ainu ideas of time are vague, and if you add to that the extreme difficulty which they experience in counting even up to ten, and their inability to count beyond that number, it is easy to understand why we can never learn the exact age of Ainu individuals.

Like the monkeys, the Ainu cannot concentrate their attention, and they are easily wearied. Beads and shiny objects have a fascination for them; but other objects, even perfectly new to them, arouse but little curiosity, which soon passes, and they show no intelligence and less imagination as to the probable use of these strange objects. They show no inquisitiveness, and no wish to be taught the use of anything new and unfamiliar.

It will be remembered that at Yamakubiro, on the Tokachi River, beyond the natural astonishment caused by the first appearance of my ponies, the strange baggage, and myself, the Ainu did not pay much attention to this novel sight, and did not show any wish to have it explained, while more civilised people, like the Japanese, would not have been satisfied until I had shown and explained every article in my possession, and allowed each person to try its use, &c., after which they would talk for hours of what they had seen. The Ainu are not "built" so, and therefore they have never made any progress. In the more civilised parts of Yezo we have a proof of it. Their backwardness in acquiring the habits and customs of their conquerors the Japanese, arises from incapacity more than from conservatism. Yet for all that the Ainu are so incapable of improving themselves, they are very persevering in what they do attempt, as in their rough wooden carvings, the hollowing of their "dug-outs," the construction of their wooden tools and weapons, the weaving of their rough garments, and the ornamentation thereof; but in all these they

805 (25) The Ainu months.—On either of the Tokapchi, the Otopuke and the Azuma, the Ainu had twelve successively named months covering the four seasons of the year: *shune an chup, kuekai chup, zuurup chup, toctanne chup, haprap chup, kiuta chup, shikiuta chup, momauta chup, shimauta chup, moniorap chup, shiniorap chup* and *urepok chup*. That the divisions seem to have been common to all the Hokkaido Ainu is indicated by information compiled by TAKABEYA (TAKABEYA, 1941, pp. 147-9). At least with the upper Tokapchi Ainu it seems that the custom was to begin with *shune an chup;* however, it has not been verified yet in any other area. The Ainu months have been correlated by some students of the Ainu to the twelve months of the Japanese lunar calendar (ibid., pp. 147-9). Both the above-cited material and that of the present writer indicate that *shune an chup* corresponds to the tenth month of the Japanese system and *urepok chup* to the ninth; by the solar calendar, *shune an chup* corresponds roughly to November and *urepok* to October.

136 (26) The cherry salmon, Oncorhynchus masou, which resembles O. kisutch, silver salmon or coho, which abound in the North Pacific and North America, are peculiar to Japan and its neighbouring waters. In Hokkaido especially they are found in such abundance that they come only second in importance after the dog salmon, O. keta (HIKITA, 1956, p. 33).

226 Generally speaking, cherry salmon in Hokkaido begin to run for spawn-
221 ing in early May, with of course some difference in different rivers (SANO,
136 1950, p. 16; IGARASHI, 1946, p. 13). In most of the Hokkaido rivers the fishing season lasts from June till September (HIKITA, 1956, p. 34; MIHARA et al., 1951, pp. 34-35) and passes into the dog salmon season that follows (ŌYA, 1954). In the Tokapchi today the season lasts from early June till late August, while that of the dog salmon extends from early August to late December (MIHARA, 1951, pp. 34-35). As for the height of the season no reliable information is available except ŌNO's, which gives it as from July to September
[127] (ŌNO, 1933, p. 24). A journal kept by a group of the earliest settlers on the middle Tokapchi (HAGIHARA, ed., 1937) records in effect that in the 1883 season the first cherry salmon were taken in July (ibid., p. 134) and in the 1884 season in June (ibid., p. 137); in both seasons the runs and the landing were
136 largest in August (ibid., pp. 135 and 170). From the start of their run or arrival to their spawning, cherry salmon have a longer period to live in rivers than dog salmon (SANO, 1950, p. 16), their spawning period beginning